



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Asked ¹ an asker by a torment ^x befalling/occurrent.	سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝
2. For the unbelievers, not for it ^x a repeller.	لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝
3. From Allah, possessor (of) the <i>ma'a'reje</i> (ascending stairways).	مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝
4. <i>Ta'arojo</i> (curvilinearly ascends) the angels and The <i>Ruho</i> (Arch Angel Gabriel/ other High Angel) to Him in a day [was] its ^x <i>meqda'ro</i> (span/ measure) fifty thousand-[year].	تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝
5. So <i>issber</i> (let-bold on patiently [your]) a beautiful patience.	فَاصْبِرْ صَبْرًا جَمِيلًا ۝
6. Verily they see it ^x afar.	إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝
7. And [We] see it ^x near.	وَنَرَنَاهُ قَرِيبًا ۝
8. Day the Heaven ^w is like the <i>mub'le</i> (molten metal).	يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ ۝
9. And[are/to be] the mountains ^x like the <i>eb'ne</i> (colored wool).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝
10. And asks not <i>hamemon</i> (affectionate-friend) (about another) <i>hameman</i> (affectionate-friend).	وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝
11. (To be) made they ^z discerning/sighting; longs the criminal if ² (to) ransom ³ (himself) of then-day's torment by his sons.	يُبْصِرُ وَيَصْغُرُ بِهَا يَأْتِيكُمُ الْيَوْمُ بِمَكْرَمٍ لَّكَ ۝
12. And his she-consort ⁴ and his brother.	وَصَلَحَتِهُ وَأَخِيهِ ۝
13. And his (closest) kin ^w which ^u lodges/shelters him.	وَفَصَّلَتِهُ الَّتِي تُوْبُهُ ۝
14. And whom ^p (are) in the Earth ^w together; afterwards [he] delivers him.	وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝
15. Not-at-all ⁵ ; verily it ^w (is) <i>Ladha</i> (intensely heated Hell).	كَأَلَّا إِنَّهَا لَطْفٌ ۝
16. <i>Nazza'atan</i> ^w (iteratively-wrester) ^w for the <i>shawa</i> ⁶ (head skin and the extremities).	نَزَاةً لِلشَّوَى ۝
17. [It ^w] summons/calls whom ^p [he]: backed and averted.	تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ۝
18. And gathered [he] then [he] cached/cognized ⁷ .	وَجَمَعَ فَأَوْعَى ۝

¹ The word "سأل" could mean "دعا" see القرطبي.

² The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See هشام، ابن هاشم.

³ The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself).

⁴ That is his wife, or intimate she-companion.

⁵ The word "كألا" is an article of negation particularized for deterrence and prevention.

⁶ The word "shawa" has several meanings, among them: the head skin, the extremities.

⁷ That is he consciously persistently boarded.

19. Verily the mankind (<i>had been</i>) created <i>haloo'an</i> ⁸ (<i>fretfully-anxious</i>).	﴿١٩﴾ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا
20. If evil touched/betided him [<i>he</i>] (<i>is</i>) <i>ja'zooan</i> ⁹ (<i>iteratively bewailer</i>).	﴿٢٠﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا
21. And if touched/betided him the <i>kbayro</i> ¹⁰ (<i>desirable/possession/goodness</i>) [<i>he</i>] (<i>is</i>) <i>mano'an</i> (<i>iteratively-stinter</i>).	﴿٢١﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا
22. Except the prayers ¹¹ .	﴿٢٢﴾ إِلَّا الْمُصَلِّينَ
23. Who ^r they over their Prayer ^w (<i>are</i>) <i>da'emoona</i> ¹² (<i>duty-biders</i>).	﴿٢٣﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ
24. And who ^r (<i>are</i>) in their possessions (<i>is</i>) a right ¹³ <i>ma'aloomon</i> (<i>that which is known</i>).	﴿٢٤﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ
25. For the requester and the <i>mahroo'me</i> (<i>he who is dispossessed</i>).	﴿٢٥﴾ لِلسَّائِلِ وَالْمَحْرُومِ
26. And who ^r <i>yousaddegoona</i> (<i>they^z affirm as credible</i>) by the <i>Deen's</i> ¹⁴ (<i>religion's/Islam's</i>) Day.	﴿٢٦﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ
27. And who ^r they from their Lord's torment, (<i>are</i>) <i>mushfegoona</i> (<i>he-they in disquiet</i>).	﴿٢٧﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ
28. Verily their Lord's torment (<i>is</i>) other than <i>ma'agoon</i> (<i>one from which one is safe and secure</i>).	﴿٢٨﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنُونٌ
29. And who ^r they for their <i>foroje</i> (<i>orifices/private-parts</i>) (<i>are</i>) keepers up ¹⁵ .	﴿٢٩﴾ وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ
30. Except on/over their spouses or what possessed their <i>aymane</i> (<i>right hands</i>) ^w then verily they (<i>are</i>) other than <i>malomeena</i> (<i>ones that are blameful</i>).	﴿٣٠﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
31. So whoever <i>ebtagha</i> ¹⁶ ([<i>he</i>] <i>earnestly-quested</i>) beyond <i>tha'leka</i> (<i>afar-that-it/</i>) ^x then those they (<i>are</i>) the aggressors.	﴿٣١﴾ فَمَنْ أَتْبَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ
32. And who ^r they for their <i>amana'te</i> (<i>their: entrustment/obligation/duties</i>) and their covenants (<i>are</i>) shepherds (<i>i.e.: custodians/fulfillers</i>).	﴿٣٢﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ
33. And who ^r they by their testimonies (<i>are</i>) <i>qa'emon</i> ¹⁷ (<i>standers/maintainers</i>).	﴿٣٣﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ
34. And who ^r they (<i>are</i>) on their Prayers they ^z (<i>are</i>) keeping-up ¹⁸ .	﴿٣٤﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ تَحَافِظُونَ

⁸ The word “هَلُوعًا” means he who is “ضجور جزوع,” that is fretful and anxious. See اللسان.

⁹ The word “جزعًا” of “جزع” has several meanings, among here: bewailer. See اللتاج.

¹⁰ The word “خير” = “kbayron,” and grammatically inflected “kbayren” or “kbharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

¹¹ The word “prayer” as noun dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

¹² The word “دائمون” like observing the “دوام” = duty i.e. constantly performing the Prayer on time and in specific place known in advance to the doer, e.g.: in congregation and in the Mosque at the time of each Payer.

¹³ The “الحق المعلوم” is the Zakah portion in a personal wealth, i.e. besides the general charity.

¹⁴ The “religion's day” is the Day of Judgment, whence all are recompensed according to his/her deeds if they are believers.

¹⁵ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹⁶ The word “أبتغى” = “طلب حثيثا” meaning: earnestly quested.

¹⁷ The word “قائمون” i.e. maintainers of the Prayer. It could stand for “standers” or “sustainers.”

35. Those (are) in paradises ^w /gardens ^w mukramoona (they who are hospitality accorded and honored).	أُولَئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ﴿٣٥﴾
36. So what who ^r unbelieved they ^z , qeбалaka (towards you ^s) (are) muhtteyeena (he-they hasteners with gaze and extended necks).	فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾
37. A'n (off) the yamene (right-side) and a'n the shema'le (left-side) ezeena ¹⁹ (sequestering group).	عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾
38. Does covet every emre'en ²⁰ (mature/perfect manliness possessor) of them (to be) admitted paradise ^w /garden ^w (of) naeemen (permanent mental and physical delights in the highest chambers of Paradise).	أَيُطِمِّعُ كُلَّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾
39. Not-at-all ²¹ ; verily We created them of what they ^z know.	كَلَّا. إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾
40. Then not ²² ; Oqsemo ([I] oath) by Lord (of): the mashareqe (sunrise's loci) and the magharebe (sunset's loci), verily We assuredly ²³ (are) Qa'deyroon ²⁴ (We-Who are capable of: giving/ doing/ enforcing/ influencing).	فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾
41. On that [We] substitute kbayran (choicer/superior-/worthier) than them and not We surely (are) masboqeena ²⁵ (ones that are outran).	عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
42. So let them: wade and play [you ^s] until youlaqo (they ^z meet) their day which ^x they ^z (are being) promised.	فَذَرَهُمْ خَوْضًا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾
43. Day they ^z exit from the ajda'the (tombs) speedily as if they (were) to nussoben (immolation stones/sacrificed on stone alters) youfedhona ²⁶ (group-rush they ^z).	يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾
44. Khashseya'an ²⁷ (submittingly subdued) (are) their abssa'ro (insights/discernments), over-burdens them humility; tha'leka (afar-that-it/) ^x (is) the day which ^x they ^z were being promised.	خَشِيعَةً أَبْصَرُهُمْ تَرَهِقُهُمْ ذَلَّةٌ ذَٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

¹⁸ Ibid, except for يحافظون.

¹⁹ The word "عزِينَ" means groups in sequestering fashion, or sequestering group.

²⁰ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = إنسان, the person = شخص, and the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²¹ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

²² See footnote for (S75:1) for this "لَا," by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath here see footnote for (S56: 75-76).

²³ The "ل" in "لَقَادِرُونَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

²⁴ The word "قَادِرُونَ" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing.

²⁵ The word "مَسْبُوقِينَ" is plural, masculine objective noun, with no English equivalent.

²⁶ The word "يُوفِضُونَ" comes from "الإفضاء" which means a crowd of people rushing from one place to another.

²⁷ The word "خَاشِعَةً" = khushsha'an, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it per se. The word "خُشُوع" in "خَاشِعَةً" = khushsha'an involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خُشُوع" denotes submission or subduing of sight and sound as well. So "خُشُوعًا" are those who submittingly subdued their body, sight and sound. Also some time "الخاشعون" = they who bow in the Prayer. See البصائر and اللسان. Since this Ayah speaks about their sights being "خُشُوعًا" that means their sights are submittingly subdued. +